M 1433 Barn
Saturday & Sunday
July 20-21, 1968

[redacted]
Must Remain in
Transcription Room

It's very nice to sit here ...I think it's a good move that we have meals upstairs as long as we possibly can...as long as the cold will not interfere with us- isn't it interesting that the baby starts at the same time - some kind of telepathy.

Last night I talked about a vision, a certain perspective, some of you have heard the tape. Those of you who have not heard it should listen to it. It gives a little bit of an idea of what actually is or could be in store for us, and I would like to have it clearly understood that it is an aim - an aim which belongs to life which each person can understand and where each person could work towards it. It does not mean that each person can work in the same way and that, for each person, even the aim is the same. That is, whatever the concept is that you see as a possibility of a development of a group of people working together even if the aim for themselves is to become conscious, that they, in joining together, they will have an aim that belongs to all of them, but the attitude towards that and an understanding of ~~that~~ it, depends entirely on the state where you are. So there are two things involved - a rather vague idea that we belong to something that has an aim in itself, and where we need different people to function in a certain place. It is not, one is not able to define it...not easily for oneself and it is even much more difficult to define the place for someone else. Each person has to find that place which belongs to him and then, within that, that is, within the framework of the perspective, a person starts to work having that aim in mind and then is free to see what he can do in the development of himself. And it is this kind of freedom that I feel that you should be quite conscious about and that your own conscience will help you to determine the amount of work that you think you can do and ought to do because, when there is a group and when there is an aim and there is very definitely

stretched out in front of us, a certain road in which different possibilities can become actual, and where it would be useful to have the maintenance of ideas to continue for some time for the benefit of maybe a few...in any event, for the benefit of some. And with this as an aim , you now start and you work - you cannot help but be under the pressure every once in a while of that what is the aim and that what is understood by the different people in what they think the aim is and their work towards it. And there is no question that each person exerts an influence because (of his) atmosphere on someone else. And it is necessary for each person to know what to do with it because it comes in contact with their ordinary atmosphere that they have. And, sometimes, it is not compatible, and you may not be able to place it. Sometimes you don't want to have ~~the~~ an atmosphere of someone else or any kind of an influence to affect your life, and your life problems always remains your own. And To what extent you're sensitive to that...to that extent you may even suffer when someone indicates apparently that that what you are doing is not all right. With a little bit of a hidden meaning every once in a while, almost implying that if you were only like that person then it would be much better for the sake of work. This I would like to try to exclude as much as it is possible so the person really will feel entirely free within his own life and, you might say, begeistert by that what he understands as a means for the totality of a group of people to work together - that including the responsibilities ~~that~~ which are inherent in that - that he still has within his own life the freedom to work the way he can and to conduct his life the way he wishes to conduct it.

It will take some time before you can be free from that sort of pressure because it is all over the place and you cannot be helped but being influenced by it. And, therefore, the influence will always remain as long as you are in the atmosphere of the barn as a whole. The question is always what will you do with it

and how can you digest it? Some of the atmosphere, some of the influences of people, some of the examples, some of what is being said can be used by you almost verbatim. It may appear to you it will fit into something that belongs to you or that is an emptiness in you, and you will take it and then maybe convert it in your own energies for your own sake. But I think there is a great deal because of the idiosyncrasies of different people and their behavior which is not so easily accepted, and not even adapted, or that the ability to convert the energy as represented by this kind of an influence, that you do not know how to convert it properly at the proper time, and in time for you so that you then instead of having a negative attitude towards it, that it could become a positive one.

You have to have patience for this and the patience belongs to the aim which is far away, so that you are, regarding that, not under the pressure that there is a deadline, that you have to do it today; I reverse the statement you postpone 'til tomorrow what you cannot do today, but you have to be absolutely convinced that you cannot do it today so your conscience has to play a part. And then, if you are convinced, it cannot be done then you are under the subject...under the influence of a force which is much higher than you are, and then you submit to that, and say I will take what I can at the present time, and tomorrow I will take what I then can take because today, I take what I can, because of that tomorrow I will be a different kind of a person.. perhaps being able to take more. And this is the way I feel that, what we talked about last night, should be taken and understood in that way, so that, instead of giving you a depression or, almost the realization of an impossibility, that you look at yourself with all the potentialities you have, and that, in considering them, that whenever anything comes up regarding work + regarding an aim regarding life at the barn, regarding ~~something~~ of something, the establishment that is of value, that then you look at your own potentiality - not what you are already, rotten as it may be sometimes and absolutely impossible even to live with even for yourself -

but you consider that what you might become. You are not attached to it as yet because it doesn't exist, but the potentiality can be treated as if it is already a reality, and with that kind of an aim, then, you take out of all the variety of your potentialities - and sometimes they are tremendous - you select something, very simple, and you say "today, I will work on making this little potentiality, to some extent, an actuality, so that it can stand up and live with me and help me and support me." All your potentialities, when they start on the road to become real will furnish for you a framework, a scaffold. It is necessary to build it for oneself - a support, as I say sometimes, other people can help you to support you but, many times, you are dependent on that what you do yourself and you must use your potentialities because that is the influence of God in you.

Your potentiality is what God has given; Mother Nature is what has made you, at the present time, actual, and when one talks about inner work and development, one looks at the potentialities which are there, which is exactly the same as trying to come in contact with them by means of prayer. Then you actually sit quiet ...for a little while you see yourself and you're not bothered, because you know by what you are + you're not bothered that what you are, you will accept, but you start to have belief in that what might happen. And that you then have hope for the possibility of living in a certain way with that what you have made and what has become real for you. If one does this in the morning or maybe late at night, maybe sometimes during the day, when you feel that you can take off the time - it is like a prayer in which you commune with that what I call it - one's communication with the infinite, sometimes in tune - I mentioned at that time a book by Ralph Waldo Tryne called <u>In Tune With The Infinite</u>, which, in principle, is quite right and we happen to know how to do it, how to maintain it, how to work for it, how to be honest, how to reach it, and how, actually, to attack a potentiality in the right place.

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When you work with rocks, it is like an immovable something that sometimes, with a crowbar, or with a pick-axe, you cannot get at. You use the crowbar in order to move it but you have to have the help of something else like a little stone to give you leverage. Your inner world needs a leverage at times which has to be furnished by your outer life. When you know, once and for all, know how to do it by experience, you will be able to select out of your outer life, certain conditions which will give you the leverage for the movement of your inner life. Where these little stones come from that help you at a certain time, sometimes they are furnished by Mother Nature, sometimes they happen to be accidental, and if a person is religious, he can believe that, somehow or other, you are guided to them and that, then ~~when guided to them and that then~~ when your eyes are open, you will be able to use them. We are much too blind. We stare ourselves blind on the negativity of our...of our life as it is. We're still filled with criticism about how conditions ought to be instead of taking what is and taking it wholeheartedly and then to say "this is a potentiality for me on which I now wish to work, and with that, I will work, I say again, so help me God." Look at...look at this work here...look at whatever vision you might have ...look at the potentialities of yourself and get busy and don't loiter. Don't waster - the time is now to start to make up your mind - the time is tomorrow to give it a push with your heart. Have a good afternoon.

PART II

What practical things are there for this afternoon? Who is doing what? Who is in a group under the leadership of someone? Who can work with that person? Who feels that he is forced to be lazy because there are too many, too many around? What do you do in a case like that when you have ten people for a job of five and you find yourself that you cannot let's say, with a shovel...shovel the earth

because someone else is in the way? What is it that you do then, rest on the shovel and wait 'til the other fellow gets out of the way or do you remain active or do you take the long way around and take the earth on your shovel and walk with it and then do you realize what you're doing? Do you see yourself do that and do you know that that requires a certain intelligence, but because it is silly to take earth for a long distance and then to dump it, even if it's on a shovel, you use a wheelbarrow. There's not enough thought about certain work when I see it go on and I don't want to say it because you have to find for yourself, by your own experience, what you can do. But I'm quite certain that all the different activities are subject to exactly the same kind of intelligent approach, particularly when things are new to you. When you want to learn, you learn a trade. It will be true when you learn pottery, it will be true when the women actually start weaving or patch..patched, hooked rugs or doing patch quilts, it will happen whenever you're working together in the kitchen that you may have ideas that are far more intelligent than your leader,- where is going to be the opening for yourself not to be stunted? You must never have a feeling that something or somebody is in your way and if actually you feel that it ought to be done, it may be foolish. And you can then discuss it before you start, but you have to remain in a state, Orage used to call it "flux " - that's a state in which that what is being melted becomes semi-liquid, it's not full liquidity as yet, and it might take quite some time because it requires on the amount of heat that is supplied, but this flux, it is already a little bit fluid and can move.

I compared it, you remember, to a pilot light within you, the eternal flame, God feeds it, we light it, at a certain point there is a match which you, as an effort, strike against something, and causesa chemical reaction to take place. And the little match starts to burn as a result and it is the medium by which you light your pilot light. It is that what becomes God in you, which is then sustained

because it's your life. And by breathing, you keep the pilot light going, by eating you make sure that that what causes the pilot light to exist will not deteriorate too fast - that is your body - and whatever there is of your mind has to think how to protect the pilot light. And the pilot light is somewhere in your house, and sometimes in your house the door is open and the windows, and sometimes outside conditions cause a storm, and sometimes the wind comes in - sometimes you let it come in through your windows- your windows are your manifestations of your body, that what is your personality in which this pilot light happens to be, and sometimes the window is open too much and the wind of your manifestations blows the pilot light out. It's a very sad kind of a thing because you have to start over again; you have to relight something that should have been eternal, something that you did not realize was eternal. And that, therefore, the first requirement is to know that your life is always and always and whenever you happen to forget it, that then you're not on the right road and you have to bring back to yourself the fact that the pilot light must continually remain lit. And that you have to protect it to the extent that your mind understands what to do and, at the proper time, probably close the window and not allow this kind of an extra energy to go out or not allow the extra energy from Mother Earth and included in your own manifestation, to come and blow the pilot light out that it cannot live anymore.

This is really the problem because, at times, when it is there and when conditions are conducive and when you know that it is there and it has potentiality - at a certain time God allows you to take off a little bit more from Him. That is, in the form of prayer and a wish to work, there is a possibility that more of that kind of a source of energy could flow through you and the effort is really that kind of a prayer to ask God please allow a little bit more of that kind of objectivity to enter into my life because I know that will give me the real answer to the questions I have.

And then the pilot light becomes larger and it lights up another kind of a flame. That flame is your personality. That what actually then takes place is the activity of your life becoming active as a result of an objective faculty within you, but still within this particular flame, heating up water as a function which is the necessity of a water heater in exactly the same way the necessities of your ordinary life are required for the maintenance of your personality. But that what is now feeding it has been caused by that what was originally omniscient and omnipotent and it is that force that is potency, that will enable you, when you consider the flame of your personality, to burn and to do this and that more or less useful work, that it will give off a result. Partly it will corrode a little bit of what you are, partly it will cause activity within yourself when the water is heated, partly it will mean that a great deal of the energy which is furnished by your personality has to flow out and is used as hot water by the rest of the world to wash themselves.

You have a function...you have a function in your life...you have a function to exhaust whatever is the potentiality and whatever is the actuality of yourself to the extent that that what is now actual has become changed because of a new potentiality being added and finding you in a dynamic state, will then join with whatever is now alive in you and join you in such a way that the pilot light is no longer needed because that what is the flame is now taking over the aliveness which has come from above. This is the contact that man should make in ordinary life with that what is outside of him, what, perhaps, is a cosmic influence, perhaps what will give him an understanding, a knowledge of the place where he should be, to what he belongs, and that, then, his life can become for him a certain form of prayer - a prayer of taking in and a prayer of letting it go.

That what I wish, that what I don't need, that what I need, that what I don't wish, that what I take, that what I wish to keep, that what I don't take, that what I don't want, that what that I will take in order to use, that what I use in order

to extract from it, that what remains, that what is temporary, to convert it in that what is the real me, ~~that is~~ has permanently. That what is my song of life, to be dedicated in rhythms, in movements, in attitudes and posture, mostly of an emotional nature towards that what is the light and then to hope that such light will finally enter into me, by means as a pilot light growing up and out and becoming a heating unit fulfilling its function on earth, until all of it has been corroded, and it has fulfilled its function ~~as a~~ of the form and then it can be taken to a different level of being. Work with pleasure - try to understand yourself because you have to work with it.

COFFEE BREAK - Afternoon

Mr. Nyland: How would you like to start off a day?

Question: (inaudible) Could you play a little music

Mr. Nyland: No, that is me. Not that is not doing anything.

Question: Reading Group....

Mr. Nyland: Who endorses that one? Let's have another project. Maybe we can get ~~new~~ more on them, at least you have a few now. What else, how do you start off a day?

Question: Swimming.

Mr. Nyland: Swimming...you're not entitled to swim early in the morning, are you?

Question: Why not?

Mr. Nyland: You are, but are you entitled to it early in the morning?

Question: You're entitled to be clean at any time.

Mr. Nyland: Yah, but you'll dirty yourself again during the day.

Question: That could go on and on... And if you succumb to it, it would be superfluous.

Mr. Nyland: In all seriousness, Fred, we're talking about work, aren't we? We're talking about the level you want to give yourself, how you get to that kind of a level, if you want to extract something from the Sunday. ~~And~~ Saturday and Sunday are special days in order to try to work. So, of course, I have ~~to have~~ That in mind

not just a little enjoyment. If you want to make that kind of an effort, I don't know. Sometimes, of course, you may not feel like it and maybe tomorrow morning you wake up with the idea that, perhaps, you should, ~~but~~ and you don't and you don't want to do it. You may not have slept well, you may have had dreams that weren't right, or something may have happened to you. And maybe you find yourself tomorrow morning in a terrible state that you cannot even think of work, and you don't wish to ~~this~~, but that is an abnormal condition when we know that people do come for a definite reason. And there is now between eight and eight-thirty, half an hour time in which you can select for yourself what you want to do. In the first place, there will be a reading group. Tom, will you be in charge of that? Will you be here?

Tom Harris: Can I come just for that?

Mr. Nyland: Yes, you can..yes, you can whenever it has to do with an activity of the Barn as a whole, you can come. If it is possible to stay the whole day, it is, perhaps, better for certain people to get a momentum. If they cannot do it for certain reasons, because some people may be a little sick or they may be sick of certain things or they cannot, as yet, ~~to~~ adjust themselves. The attitude can be right.

~~Actually~~ Naturally I prefer a person to be here all the time, or as much as he can. And it is impossible, because sometimes people want to go out and buy some things, and have a little bit of a ~~x~~ un fermato in some way or other. And I don't want to be too strict about that, because a person must know, when he is old enough, what is right for him and what isn't. And we assume that people do know that they want something out of life. And ~~it is~~ so it's quite correct, and if we have a reading group, who now wants to go to the reading group, there will now be a reading. Okay? It will be tomorrow morning then, upstairs , Tom. All right? What will the others do?

Steve Keleman: The trees could use water in the morning.

Mr. Nyland: Now that's a good idea. Who wants to help Steve taking care of

Mother Nature? Good. Who is left out now, who has not yet signed up now for any particular project? Who else is ~~not~~ not ~~now~~ as yet engaged? Who doesn't want to be? (Be) honest because there are a few who have not held up their arm. Who wants to be by themselves and do whatever they feel like it, or whatever it is.. okay. I think to be honest that you should try to make up your mind to do something ...I don't care what it is and I don't think you have to mention it at all. But I think there should be that period devoted to yourself in relation to what you expect ~~from~~ of the Sunday. I don't think it is to be assumed that everything will go all right because it usually won't, and if you don't make up your mind that something ought to be done for yourself, ~~in~~ most cases, it won't happen at all.

We're not in that stage yet where there is a momentum that you can rely on it. that when you wake up you ~~are~~ automatically are conscious. We're far removed from that. And even the idea of work is~~...is~~ sometimes so far removed from you, and you have to have a certain poke-in-the-rib and maybe you don't like what I'm saying, and maybe you have a different kind of a viewpoint of how you want to spend a Sunday here. But I'm only telling you what I think and really, for ~~a Sunday~~ that one day, you have to make it exceptional. And exactly in the same way as when you have a day of austerity and you really want to consider it worthwhile to do something as if you're then in the presence of something holy or sacred for yourself. And I don't care if you talk about it and if you feel that you're entitled to keep it all to yourself, and it remains in your private life...that is fine with me. But I think that you owe it to your conscience to do something about it quite definitely, and not ~~to~~ leave it just to chance, as it happens to be.

Who is thinking about what kind of work they ~~would~~ will want to do tomorrow during the day? What kind of plans are you making, and what have you now selected that you believe is most conducive for yourself and for your growth? If I understand this Barn well and if I understand the purpose of why we do this, I think that that kind of a consideration has to come to you when you really want to wake up and when you want to grow up. Because, after all, it is your question only for you,

that is, what is it you're going to do with your life? I do not know. Many times I don't know what you think you want to do with it, and that many times you simply assume it will go quite all right if every once in a while you work a little bit. And who knows, maybe you're right, and who knows, maybe what God has in store for you and how he may select you and how you can rely on whatever talents you have, or to hope for the best and to what extent you're entitled to have that kind of a viewpoint. Again I say I don't believe it. I don't believe that something in an unnatural way will happen to a condition when it is simply conducted on a natural basis.

Objectivity is not coming towards you, you have to go towards that with your subjectivity. If you would say that between eight and eight-thirty, you would sit quiet, meditate, if you like, relax, pray, read for yourself, utilize the time thinking about other people, making during that time, the plan for the day, of where you will work, and to make up your mind how you wish to work and what you want to do. Because, by that time, you probably know ~~the~~ what kind of a state you're in, and what kind of a mood happens to prevail; how you are and what you are going to do with it, and if you want to get out of a state in which you may find yourself, which you know is deleterious and obnoxious, and ~~which you know~~ it is absolutely useless for yourself, as well as for other people. This, I think, you have to make up your mind about many times even during the day, even during ordinary weekdays. Also, at times when you consider yourself + you consider others. You may even use that half hour to think about ~~consider~~ other people, how they are, you can spend it, if you like, in a period of hating. All ~~the~~ conditions that you're familiar with, everybody (~~with~~ that ~~whom~~) you associate with here. But then at 8:30 ~~certainly~~ you're finished with that, and then, honestly, you have to start working and do something for yourself and try to continue to do it as well as you can. I would advise you to make a plan for tomorrow...don't let it just be as it comes. You make it ~~as~~ if you wish really, in such a way that you can derive as much benefit from it. I still think that life is very serious.

SUNDAY LUNCH

All right...a recorder is like a padlock on your mouth - as long as it is locked you cannot talk. When the recorder starts to function, the key is put in the padlock, your lips are unlocked, and then you can say what you wish. Before your food gets too cold we drink. You know we never get rid of either marriages or birthdays. Today's a double birthday and Judith is functioning as a substitute with her consent...and it is for Jean's, and Margaret in Seattle. We talked to her today and I just would like to drink to the health of both. For Jean, for a year ~~of~~ in health, in improving, ~~in~~ concentrating on that what is needed for Work for deeper understanding of what Work might mean in her life. And for Margaret, going on a little expedition to Hawaii probably in October, also like a new future for her, and I've said jokingly, maybe a new group on the Hawaiian Islands...but whatever it is-to both their health...and Judith can drink for Margaret.

(Break)

So, it is, of course, customary that I say something and with this tremendous expanse over there, those who sit in the back, I hope they can hear something and, perhaps, they like to sit there because they cannot hear me. And it's interesting because after a little while now you will eat cold chicken. And there is always a point in which I think you have to be satisfied having eaten and satisfied your appetite and not as hungry anymore, where I still can talk. If I wait too long, you will get too sleepy, so maybe this is the good point and I hope it is. I think, in one of my former lives, I lived in the Middle Ages- a period like King Arthur's Court - and I think I was probably a page boy, because I do remember the big hall in a castle with a long table where all the different knights would get together and drink and drink beer most of the time and eat. And I remember this tremendous distance that there was between the king and the rest who ~~would~~ sit on the other side of the table. I think that is the reason

probably we have this barn. I hope you like this arrangement. We can always expand it a little more and if there are more than what we have at the present time, we'll have to go further back. It's interesting to see it. I think we bought this barn for this purpose. That's why we looked for a big barn, so that we could have a meal, and here we are having it, and the Barn is accommodating. And we sit at the table and we eat and maybe you remember, during the eating, why we do this. It brings up always the question of when do I work because it's not always easy. When you have a thought or even, at times, a wish and you start to consider - is it right for me to work now or should I wait ? If I have energy represented...representing in me a wish to wake up or a wish to grow,what is the most efficient way of utilizing that energy? Do I really want to wait until it is concentrated enough and then hit my unconscious state with an avalanche of an excess energy - almost to bowl it over- and to assert this consciousness of mine, or should I use a method of letting gradually certain things penetrate and, like penetrating oil going into the little crevices of my personality, and starting to do a little damage or at least loosening almost drop by up some parts of my personality drop? It's also a way of expending one's energy and, of course, it can be directed and it is still an open question which is the most efficient way for a person.

This I think is his personal problem. He has to know at times that, at certain times, it's right for him to follow one way or another and there is no rule. And you can never tell a person that he ought to do this or that. What you can hope for is that, in him, a certain form of conscience tries to tell him when is the best time.

Theoretically speaking, there is of course absolutely no objection to work at any time of your life. Practically of course, it is impossible to do it and you have a little mind which can tell you, every once in a while, that it is right or wrong. That when you are a good manager, you should not waste your energy at times when it cannot be done. You know it should not be done even if there is a wish, that is foolish to try to follow it. But you have to experiment with your-

self because, for each person, it's different. It is different compared to other people and it's also for himself different at different times of the day.

You are not always in the same state and sometimes you are affected by the outside conditions very much, and sometimes very little + sometimes the activities you are engaged in will require a great deal of energy and, at other times, you know you have excess, and perhaps, it can then be diverted in~~to~~ a direction that might be more of a benefit to you. But you have to find out for yourself, and not to go by what someone else tells you. Whatever is right for them stays with them...they can talk about it, but they cannot give you advice. The advice can only be given by your own experience and, after some time, you try this or you try that. You experiment by giving the energy a certain direction at a certain time regarding yourself - sometimes 100% focusing and concentrating in a special kind of an effort, and sometimes very leisurely, let it penetrate and sink in as it comes and then hook on to the actitivites of your ordinary life.

So I say there is no particular rule, and this particular rule when you try to apply it now to a day out in the country and when you are engaged in a variety of different activities - physical as well as otherwise - whatever you may be doing. There are, in a day, in the morning, or in the afternoon, a variety of different moments and opportunities. In the first place, you try to be awake to them and, although you may not be awake to yourself, you can be fully awake of the surrounding - we call it still, a state of alertness in ordinary life. It's called that you're alive to the conditions ~~and~~ so you meet them and it has, at that point, nothing to do with the state of yourself. All you do is to arouse yourself out of physical sleep to have interest in what takes place and, perhaps, see yourself in that kind of a surrounding without, for a little while, introducing any idea of becoming impartial to it. Because you are busy in doing certain things for the sake of accomplishment, for the sake of exercise, for the sake of a flexibility which you would like to acquire, for the sake of an acquisition of a dexterity, and interest

that you have in finding out how certain things are done, and how you react towards them and what you can gain from it, in an ordinary sense of the word.

And it's perfectly legitimate that you consider this, for some time, to acquire data about yourself of an unconscious variety completely belonging to the ordinary world in which you happen to live, in this Barn in which you now eat, and in which you use the energies for the maintenance of yourself in this life as it is on earth. Become acquainted with yourself, and you will have already a certain insight of what you are, and also to what extent you know that energies will flow in one direction or another. And you have enough common sense to know that, at certain times, that it is utterly impossible even to think about work, where the point is where you will fall asleep more, or where there is a possibility of trying to wake up depends on the satisfaction that you gain from that what you are engaged in, and without letting it go too far in a certain enjoyment and falling asleep completely.

There is always a point in which you have some kind of a choice of the continuation in which you are busy and to continue to like it or even dislike it, and the question where, at that point, you may be able to divert some energy for a different kind of a purpose which purpose is also in your life, but is not directed towards the maintenance of your body. This is a question of your feeling, because as a result of physical activity, you may feel or start to feel- and I mean by that, an actual solar plexus experience of feeling good, feeling at home, feeling that you are alive, happy that you exist; also the opposite side, that you hate it, that you don't want to do what you are doing, but you do it because of a certain outside force telling you to do it - in any event, you can come to a conclusion that, at certain times, your feeling center is active, you have a wish to do what you want to do, you have a wish sometimes to talk, you have a wish to communicate, you also understand that in yourself there are certain things that need satisfaction and perhaps you even think with your mind, that you are looking for the complement which is needed to bring your feeling up to a certain point, almost, I would say, like unity where it can be satisfied. This is exactly the point I'm talking about, because then there is a chance that the feel-

ing can go to your head or it can go to your body.

The feeling happens to be in-between the two, and whenever the decision is made that you want to utilize this form of energy for a definite purpose, it has to go to your head. If it goes to your body, your body will require it, you will lose yourself in all kinds of imaginations, and you will have the satisfaction or non-satisfaction of your body. In some way or other, that it will fulfill whatever the body ~~may~~ will desire and you utilize the ~~supply~~ energy simply for that purpose and it belongs to the ordinary existence of ~~man~~ MAN in the state in which he is. When he wishes with that kind of a feeling to sit down and enjoy himself lying down in a chair and perhaps even falling physically asleep, he will do it. If he feels that he is entitled to eat a little extra, he will do it at that time in order to satisfy his stomach. If he feels that he would like to talk and ~~to~~ derive a little benefit from the exchange of ideas and thoughts with someone so that he then can ~~then~~ feel a little bit more at home, he will fall more asleep.

This is the condition of a satisfaction which is based on satisfying the five sense organs. And that belongs, as I say, to the lower grade, below your real feeling. And even if your real feeling at certain times will go over into an emotional state, a series of possibilities that ~~will~~ go off into a direction of a physical expression and that is, of course, ~~is~~ where one has to be very careful because if it goes that the mind is fooled and the mind will then help the body to justify whatever you are doing.

The reverse process is when, at this point, I start to realize that there is something else beside my ordinary existence in life. Then that energy, which is emotionally tinted, because it is interested in the further possible growth of myself, has to go to my head. And when it comes to the head, it has to form thoughts and concepts that I have a relation to the possibility of an emotional state which is now used for a possible development of man and brings a contact between man, not with the rest of the world, but with that what is higher than this world. So you see, it

does not exclude all the different activities that belong to ordinary life. They have to be placed in the proper relationship towards one's emotional state. But, with the excess energy that there may be, there will be a possibility that that energy is converted from the real wish to want to evolve, into the knowledge of how to evolve, and a further application of that what I then know, in a new kind of a state in which I say that what is mind and now could become conscious, actually realizes that it is necessary for the totality of the personality to wake up. This is the terminology we use. And, instead of giving in to that, would be the satisfactory expression of the physical body having then, as feeling, something that it wishes to express - formulation in words or all kinds of activities that have to do with the physical center only - that now, such energy will go to the mind and the mind will have then many different possibilities of expressing it.

In the first place, for oneself, it can start to initiate work. In the second place, the conscious thoughts of oneself will enable that what is feeling, to be expended for the benefit of, not one person but, in relation to a variety of different kinds of persons, to express towards them a certain form of affection. That is how to use the brain for that purpose to express an emotional state. And the third possibility is the realization that man is in this world for a dual purpose, and that the emphasis then, is to bring about, if one possibly can, by means of the emotional state, a relationship with His Endlessness.

Your consciousness can help you to clarify that and your consciousness, at that time, will know when it is right to work or not. And when you come to the conclusion it's not the right time to work, you have to use this energy for a different purpose. And it may be that it will take on either of the other two forms: a love of mankind, or a love of God. It is away from the love of yourself because, that what you are yourself, is your body, which you of course love and admire and, to some extent, you have to respect it. But when your consciousness starts to act, when it becomes actually interested in that what you are, then it is a question of how

to divide the energy which you have, as a wish maybe as work, and if cannot be work, that you then use it for the elevation of the level of your being. And, in that sense, your emotional state will help you to bring a contact between that what you are, as a unit on earth, with that what belongs to the rest - let's use the big word - the rest of the universe.

So, as I say, there is no general rule, but there is a consideration for yourself, so that you think twice before you actually start to apply energy for the wish to work. And you will know that when any one of the three directions can be satisfied, that even if all three can be satisfied at the same time, that something takes place in you in which you are then, for that what...little while, an entirely different kind of a person. And it is then, as if one doesn't want to belong to this earth. And this, of course, is a danger, because it would be so easy to fly to the planets and to live on the sun. It is not right for the time being, as long as one is still walking on earth - the responsibilities that one has, and the payments which have to be made - all of that has to be satisfied before you're entitled to die. And that is the main reason for the consideration of your death every once in a while - to see that whatever energy you might have, is spent in the right direction, and that you are not wasting it, that you're not over-indulging, that you're not over-sentimental regarding your feeling, and that you're not losing yourself in all kinds of energy forms having to do with hallucination and that what is imagination, which is not justified for a man.

So you work this afternoon considering certain times as opportune, and other times you say no because you have the strength, if you wish to become a man, you have the strength to refuse even your wish when it indicates that, sometimes, it feels this body ought to work, that your mind can say "not now but I will when I can and when I can, I will do." I hope you have a good afternoon, and that now the chicken is cold. Now you can eat it further, to your work.

(Break)

We will have movements at five-thirty, we will have coffee at five. It means that you will work until that time and I hope it doesn't interfere too much with you going home. If it's too late, I would advise you to leave after lunch. I do not like people to go home at four, they have to stay 'til five o'clock. If you cannot do that, you must leave after lunch. One makes up one's mind about coming here, that everything that you now know about will be probably the same and in that is traffic in going home. You have to know now that it is difficult to get back to New York or wherever you're going and that, on a Sunday, you will have extra traffic - you have to prepare yourself that that is the price you are willing to pay. If you cannot do that, then it is far better not to start, because it happens to be now that the Barn is here...is at a distance from New York, is near a Thruway, and that there are lots of people who go home on Sunday evening. You take that for whatever it is without resentment. And if you're afraid that you have to resent it, you must go much earlier and get...get out. I'm not holding it against you but you have to make up your own mind about it because it's a question of yes and no. Lukewarmness does not help you in work at all. Attending a few meetings every once in a while is not right for a period when you can concentrate and attend to it. And if you cannot do it don't attend to it but do it only when you really wish and that you can, and for a certain length of time...if that's the way your particular life happens to be.

There is no particular sense in doing anything regarding work half-way, because it doesn't have enough impetus, and ~~not enough impetus and~~ not enough force - there is not enough momentum to pierce your particular coating. Every once in a while your coating has to be pierced by means of a crowbar or a chisel or something that actually will go through. Because you will want to protect yourself and that force will prevent any kind of a new impression every once in a while to enter and the amount of energy that is needed for it is like an impact. That is why, sometimes, we talk about shocks which really disturb you. There has to be inside of you a wish crying for wanting to be let out. Dependent on how strong that is, there will be the adjustment of that what comes from the outside to be

able to come in. And you will then allow it and, for a moment, maybe, there will be an opening in that (preacher) ~~or~~ in that coat of arms of yours. But when it isn't there, ~~it~~ just slides off and it doesn't not even leave a mark. That's why I say, hot or cold. And use your intelligence of what you can be. Assume for a moment when you decide not to be here, that that is then your responsibility. You still will have to consider it later what you're going to do with it.

All the time this question will come up regarding work - either you do or you don't, either you desire the state in which you are and you will continue with it and it will be there, subject to the rules of the ordinary Mother Nature conditions. If there is something that you believe in as a possibility of getting out of this state ~~that~~ you are ~~in~~ - ~~which is~~ of unconsciousness, and not be bothered by the variety of little things which, of course, bother everybody. Everybody has that kind of a little bit, or sometimes a great deal, of suffering. If there is a desire of freedom, you have to make up your mind, at a certain time, that you really wish. That is the time there is that kind of concentrated effort which comes out in the words - yes, I will, ~~or~~ and otherwise you stay on the other side.

When you stay on the other side, opportunities for saying, yes, will be given time and time again. There will be a knock on your door every once in a while - fate will not let you go, it will appear - you can listen, you can continue to keep your door closed. There is a long time that you can keep it closed. Sometimes the experiences of life will be such that you ~~are~~ almost are willing to open it; sometimes it will be as if Mother Nature will make a fire under the door in order to break it down; sometimes because of ~~we~~ experiences ~~it~~ like ~~an~~ an ax making a hole in the door to allow you to be free. But whatever it may be, each time that you say no, it will make it much more difficult to say yes the next time. Each time that you fall asleep, you will sleep a little deeper, each time that you will make an attempt to wake up, you will fall less and less asleep and your sleep will be much more superficial.

Again I say it's a question of your own mind which you wish to make up regarding whatever the development that you have in store or in view for yourself, and your choice is your choice and no one else's. Certain things regarding the Barn and the feeling one has when one sits here and looks and realizes what is there. It is very difficult to express, and I will not attempt it. But I only hope that you will every once in a while, when getting impressed by it, that there will be something like an aesthetic communication for you of feeling that you are not what you always appear to be, and that you are, in reality, in relation to the Barn, practically nothing, or very little. And that that what is the Barn as an impetus, can help you to put yourself in the proper place where it belongs, where it is. So, from there on you can go up. The Barn will help you to consider, at times, your nothingness, your inability, your inadequacy- your real wish to know what it is that still can be used which is your own. And for that reason, perhaps, sometimes the atmosphere created by this building can help you to come to the conclusion of your essential qualities.

If you have any armagnac left, then you can drink, and after that I will play for a little bit...instead of the ten or fifteen minutes that we always use for doing nothing, this time I will play. Then we go to work right away.

COFFEE - AFTER DAY

Mr. Nyland: Who's cat is that?

Andrew Nevai: Mine, Mr. Nyland, I thought she was in the car.

Mr. Nyland: Oh...you changed your mind. She's a nice cat, she's a guest today - who's still running that things? Who could work today? Good. Do you have anything you could communicate in that?

Question: I had something happen to me which Sally also described in a meeting a few weeks ago. I was by myself a good portion of the morning. I came out again by myself and really had something going, and soon as I encountered people, I was lost. Sometimes one wonders why other people...

Mr. Nyland: I think that's what a hermit thinks. If one has tendencies like that - I think it's better to hold on to something and ~~to~~ eliminate ~~that~~ what causes or might cause ~~its~~ the disappearance. I still think that it is necessary to keep at it, and to keep it even if you're exposed to other people. It takes a very long time, because what is really needed when you have an awareness, that, at that time, practically all your sense organs should be reduced to a minimum. For the time being it is very necessary because your sense organs supply the energy for the rest of your body, and ~~your~~ personality and, if you can reduce it, then, of course, there will be energy available for the awareness. But the fact that your sense organs will take you up and your mind and in your feeling of whatever you do certainly means that the little "I" has no chance to remaining in existence. You can withdraw and cut out all the different impressions but, of course, it is not normal life anymore. And I think it is logical to know that it will disappear for it is beautiful in heaven, even if it ~~is~~ for one very short period. Who else?

Elaine Cunningham:

~~Question:~~ Someone asked me to do something and instead of saying no, when I didn't want to, I said yes. Something happened, I felt a schism even though I didn't do it.

Mr. Nyland: Why didn't you go through with it?..you said yes.

Question: Someone else came along and did it.

Mr. Nyland: That's too bad.

Question: Yes, I know.

Mr. Nyland: You should have gone through with it. Is it difficult for you to lie?

Question: It depends on the reason.

Mr. Nyland: Well, it would be a very good reason to ~~be~~ lie.

Question: No, it's not difficult for me.

Mr. Nyland: No, and supposing you didn't want to do it but you say, ~~you'll do~~ you're going to do it, you'll make yourself do it. Why does that cause such a schism...you call it. Why?

Question: Because I had an inclination I was following automatically, but when I... something in me had a reaction.

Mr. Nyland: Very good but if your feelings say one thing and your mind says another, it happens hundreds of times. Do you feel the same kind of a tension? You ~~should be~~ are so used to it. So why should this cause really the difficulty?

Question: I thought so.

Mr. Nyland: Yah, I think so, but it shouldn't really affect you, you say, yes, but you do it anyway, or you say no, and you don't do it. It doesn't matter, it is still ordinary life. It has nothing to do with Work.

~~Question:~~ Mr. Nyland No, Nothing.

Mr. Nyland: It is a decision you make in your ordinary consciousness. You do it, you don't like that, or you won't do it and then fate comes in and so forth... you're not awake. The question is: where is the "I" at that time? If you can tell me that there was an "I" ~~observing~~ or watching you, that's different.

Question: There was a very small something.

Mr. Nyland: But it was identified...you're completely taken up by it. There was nothing that was objective.

Question: But what was seeing it?

Mr. Nyland: I don't know...~~what was it?~~ ~~You were looking~~ at it, considering it, being very happy you didn't have to do what you said you were going to do. No, your thought was that you didn't want to, and you said ~~you agreed~~ to. But you see there is no objectivity in there. If you could say, at that time, when you actually said that, that you had a very definite result in your body of being tense, and then something then became aware of that kind of a tenseness as a result of a statement you had made, then it would be some objectivity somewhere. Then you would be, to that extent, free.

Question: I was trying to describe that experience.

Mr. Nyland: I didn't hear it. I doubt very much that you had it. I think one has to be very careful in trying to imply that one Works, when one has an... certain experience that is a little bit unusual or different and particularly when one is engaged in work, that you start to recognize certain events and then ascribe to it that they are caused by either the result of work or that they are caused by the

efforts being made. I think that ninety-nine per cent of the times that people talk about so-called work and work efforts, or they say they have done work and it was a good day - I never take any particular stock in it. I honestly think there was not work, work is much simpler, and the taste of work is quite different from the taste you have now. Moreover, when you were a little twisted inside, you surely were identified with that. There was no objectivity. Interesting and perhaps bordering on the possibility of working, but not going over into an objective state of anything. But it's only I who say it.

Question: That's right, I still think so.

Mr. Nyland: Good. I don't want to take away from the pleasure believing that it may be so. I'm only saying that you must be very careful that you don't misinterpret things, and when it is work , it is really something quite exceptional. And objectivity, as a taste or an experience of it, is somehow when one is awake - which is quite a different thing from a state, even if it is a lovely state to be in. The awakeness is when there is an "I" that sees, and when that isn't there, it is not work. What is it Betty?

Betty Greenwald: (inaudible)..(whatever that means)?

Mr. Nyland: If it has anything to do with work. I think it means something very definite. You see, your statement is not right. No, no, wait a minute. When one talks about work, one does not make a grimace or one doesn't smile or laugh.."whatever that means"...I must honestly say I hate it. I describe something that I want to experience, and have experienced and I'm very serious about it. And there is no possibility then of a little bit of hilarity of some kind, or even a smile. I'm interested in a serious experience that I want to describe. I am awake, which is a different thing from my ordinary sleeping state and I have to be very clear about it. And you cannot say whatever that means...it doesn't mean anything at all. Either I experience, I have a taste, I know and I almost don't dare to talk about it because it's unusual - something what Peter describes that has truth in it - that is a realization of something that did happen to me. And when it happens, one knows it - one can say it, but when it doesn't happen and, of course, you don't know it - then you cannot say "I think it is that way or what." It has to be very

clear.

There are two possibilities I will know by an experience that it actually is so. That means I have an "I" which is functioning and, for that moment, gives me an objective something about myself. That is one thing and it can be very clear and it can be almost, I would say, one hundred per cent at a certain time. That there is another side, that is a wish to work in which I try to place myself on the road to try to find out what is objectivity. And in that kind of an attempt, I say I make an effort and this effort can be already a little tinted with the possibility of being objective - although it may be a one hundred per cent that I want to be - I may only be ten per cent - but I'm so engaged in that particular attempt to try to wake up, that there's really nothing else that matters and only a description is, that I experience already of something that I hope will be objective. Those are the only two cases and the rest is just a little bit description of this and that, and so forth and talk, talk, talk about work. And it is not work, and it doesn't mean that it is easy for a person to experience what it really is, but you have to be quite honest about it.

Yah, I think you have to find out what it is and use simple times when you are not engaged, particularly when your emotions are not involved, when there is something that is almost an habitual movement and then see if, at such a time, something actually can be present to you. It's very seldom that it is clear because I hear now several tapes and statements and so forth, and it is not clear to people what actually is an experience unless they have had it, and then they use the words that are correct.

Question: (inaudible)

Mr. Nyland; No, I can stand on my head... I'm not most of the time on my head. No, you see, it is not a question of difference. I can go through all kinds of contortions and be quite different from usual, but it doesn't mean that I'm awake. Awake very definitely is something functioning which is different and non-existent now. And when it functions, it functions entirely different from my ordinary state

of personality.

When I say that "I" exists and is aware, it is not a mental function with which I'm familiar. And when I say that there is "I" and there is "it", there is a separation, even if I say that "I" is in my head, and it is now functioning in a section of my head in accordance with an objective rule - there is still a separation. So, when I say and I talk about awareness, I have to have an experience of something existing which, of course, is objective --- (tape blanks out).

There can, as an experience for objectivity, at different levels, when I said a little while ago it may be ten per cent, twenty per cent and so forth (and not as yet functioning. Then I'm on the road to try to obtain an experience of an objective kind. So it may be quite impossible that I reach it, but there has to be already something that indicates I'm in the right direction.

Question: (inaudible)

Mr. Nyland: Oh, completely, everybody fools themselves when they start to work all the time. That's why I say many times that what you consider now self-observation, six months from now, you will say, that wasn't it. And then you will say now I know and another six months and you will find out you really didn't know but then you will know after a year and it might go on for five, ten, years before one really starts to experience what is in reality an "I" or what is in reality that what is being observed. Surely it will take a long time and it grows; this is what we mean by saying it is (growing); it has to grow up.

Question: (inaudible).

Mr. Nyland: It all depends what kind of experiences you have. No, that is not work. When it is an experience of "I" existing, or when it is an experience of "it" knowing that "I" exists, there's no emotion involved. Afterwards, my ordinary mind can happen to think about it and then go through a series of emotional involvements but, at the moment when it happens and the "I" is there, "I" only observes and is not emotionally involved in "it" and "it" does not experience any emotional condition( ). This is the beginning of observation and we're only

talking about that, when I say, that "I" is observing and also has a certain function of benevolence, I would introduce then something into the state of "I" which can only start to function when it has grown up and we're not talking about that kind of activity because it would confuse you. It's absolutely necessary first that the coldness of an observation before you can have the warmth of a participation.

Question: (inaudible).

Mr. Nyland: I've said before that there are really two ways: one is definitely a mental capacity to be able to have a picture of oneself that is as if something is observing my body, that I would call mental when that is as an image recorded and it becomes a fact about which my mind knows. There is also a feeling or an intuitive direction in which I have a knowledge of myself as if something exists besides me and is present to me which is then in relation to me and I cannot define actually as if it is observing, but something in me is aware of something being present. It is more an emotional approach, but, as I have said before, I don't want to talk about it toomuch because it is still necessary to be impartial. And when I talk about the presence to myself, I know that it is very often interpreted as an interest, and when there is an interest, even if it is benevolent, it is not impartial.

Question: (inaudible).

Mr. Nyland: No darling. Just walk up and down, just do a simple thing, just walk, just bend, use your body. Just have a fist to make it and undo it, and turn it around and do this and that. And swing your arms, that's all. There can be a little "I" that is watching them, simple movements, simple intonations of one's voice, postures, gestures...

(Tape blanked out)

End.